Liquor Alchahest,

OR A

DISCOURSE

Of that Immortal Dissolvent

OF

Paracelsus & Helmont.

It being one of those two Wonders of ART and NATURE, which radically dissolves all Animals, Vegitables and Minerals into their principles, without being in the least alter'd, either in weight or activity, after a Thousand Dissolutions, *&c.*

Published by *J. A. PYROPHILUS.*

Quicunq; ergo Medicinæ operam datis summo studio id adniti debetis ut Alchaest præparare discatis propter aversionem multorum morborum qui ab Hæpate oriuntur &c.

Paracels. Archidox lib. de viribus membrorum cap. 6. de viribus Hæmatis.

London, Printed for *William Cooper* at the *Pelican* in *Little Britain*. 1684.

To the truly Honourable

ROBERT BOYLE, Eſq;

SIR,

THAT I have made choice of your Honour to Patronize this Poſthume Tract, will appear no wonder to ſuch that have been

The Epiſtle

been acquainted with your knowledge in this more occult Philoſophy of the Adeptiſts, as well as with your Candour to encourage ſuch who have been but pretenders to Pyrotechny. I know well,

well, you affect not Flattery; and for me to ſpeak much, would but leſſen, the World having been (by ſo many) acquainted with your worth. All the excuſe I make your Honour is, That

the

The Epiſtle

the preſent Trea-
tiſe is yours by
Right, the Author
having in his Pyro-
techny Aſſerted,
begun this Diſ-
courſe, ſo that I
only ſurrender
what's your own.
If the Nobleneſs
of the Subject be
not

not ſufficient to plead my excuſe for this Dedication, I hope your wonted Charity to forgive others, will not be ſtraitned to me, ſince I had no other Ambition in the Publication thereof, then the pro-

The Epiſtle, &c.
promoting the publick good, by inſpiriting others to do the like, and giving this further teſtimony of my ſelf, that I am

Your Honours

Obliged Humble Servant

J. ASTELL.

From the *Golden Globe* againſt *Strand-Bridge*.

The

THE PREFACE.

After a long debate with my self, I found I was obliged to put forth this little Tractate, not only to show my justness to the Dead, but my desires of gratifying the living; for in an Age where-

wherein this kind of Philoſophy receives ſuch great incouragement (having acquired many eminent Practitioners as well as Patrons) and by the happy diſcovery of diligent ſearchers, hath made ſo large an improvement: I thought I could do no leſs then communicate this Eſſay concerning the Immortal Liquor Alchahest, that being the great

Key

Key which unlocks Natures choiceſt Secrets; and which at preſent is ſo diligently ſought after. The Author of it was a perſon ſo induſtriouſly laborious in the ſearching after natures choiceſt myſteries, that he ſpared not for pains nor coſts in the hunting after the true knowledge of the moſt abſtruce Philoſophy. That his acquirements were

were great, is not unknown to the World, especially to those who had any intimate familiarity with him, his Writings testifie his ability in the Philosophy, or learning of the Schoools, as well as in that of Nature, his discoveries having truly intituled him Philosophus per Ignem. *It was his misfortune to justifie Truth in an Age when Chymistry had few*

Friends

Friends that durſt appear to juſtifie her, yet ſo great an effect had his Writings, back'd with Truth, that the Eyes of many were opened, and occaſioned ſeveral to become Proſelytes to Pyrotechny. It would not, I believe, leſſen the eſteem of ſome eminent Practitioners, ſhould they acknowledge with me, that they had from him thoſe true fundamentals of Art

that

that hath rendred them thus famous. So that this preſent Age reaps the benefit of his more early Studies. Had he not met with many Croſſes and Troubles, doubtleſs his diſcoveries had been greater; and had not he been cut off by that raging Peſtilence, 1666. when he was juſt riſing out of thoſe Clouds which Eclipſed his worth, it would quickly

ly have appeared to the World, notwithstanding the malice of his Enemies, That he was a true follower of Nature. *Pyrotechny hath not had a bolder Champion; and I verily believe, many of his Enemies will now confess, they are convinced of the inefficacy of Vulgar Medicaments; and that there is an absolute necessity for a new method of*

Physick, as to the Pharmalentick part: for dayly such incroachments are made upon this noble faculty, that if not speedily prevented, it will be of little or no esteem. The Common method of Physick being passed into the hands of all kind of unletter'd People; and the chief remedy that is left, would be a diligent inquiry after noble Medicines

cines, ſuch that are agreeable to Nature, which the Author of this Tract candidly did not only hint at, but diſcover as plainly as it was fit, without incurring the ſame inconveniencies as did attend the making publick the Common method of Phyſick: which faults are not only to be taken notice of on the Gallenical part, but likewiſe thoſe abuſes are to

be consider'd which have sprung from Chymistry. It being common in this latter Age, for many to cry up themselves for great Chymists, who (ignorantly decrying all others) have hardly known well the Names, (much less the uses of Chymical Vessels) these Men have had the impudence to impose on the World Trifles, for Universal Remedies; many of

of which undiſcreetly adminiſtred, have truly cured all Diſeaſes; by giving the unwary Patients their Paſports into another World. But I ſhall paſs them over, as being unworthy my time to particularize their Cheats, which I have not patience to think of, nor can any true Son of Art conſider without reſentment, the abuſes that are daily

committed by this Farrago of Impostors, that have been, and will ever be, a dishonour to the honest Professors of Pyrotechny. The only expedient in this Case, wherein the good of Mankind is concerned, the Lives of Persons being more to be valued, then all other worldly considerations, is this; for some well experienced Artists, to put to

sale

ſale to the World, ſuch true Remedies, with their uſes, as may be beneficial for the eradicating of Diſeaſes, Medicines that have been known to be ſucceſsful by reiterated experiments, and thoſe duely made, not conjectural. By this means the honour of that moſt noble faculty of Phyſick will be recover'd and advanced, and the truth of

Chymical Remedies will be manifested, notwithstanding the reproaches of malicious gain-sayers. This the noble Helmont *did; and by this way will it soon appear, whether or no those refined Chymical Medicaments, are not more safe, more easie, and more effectual for eradicating of Diseases, then the Common* Gallenical apparatus *of Medicine. But such Ar-*

Artiſts, whoever they be that will thus expoſe any thing for the good of Mankind, I am ſure will be more ingenious then thoſe undiſcreet pretenders to Chymiſtry, as to make the World believe, That an univerſality of healing Diſeaſes, can any way be expected from any one particular Medicine; it being impoſſible, were they Maſters of the

Grand

Grand Elixar, *with that to cure all Diſeaſes.* I *come now to ſpeak ſomething concerning the Author of this Tract, who was Dr.* George Starkey, (*my very good Friend*) *a Man whoſe Writings ſpoke him more to the World then his Perſon or Diſcourſe: whoſe moral failings I dare no more juſtifie, but he was a Man, and*

Natures Explication, & *Helmonts* Vindication. *Pyrotechny* Aſſerted.

and as ſuch, the beſt of us are ſubject to erre, which conſideration ſhould ingage our Charity to forget. When imployed in Pyrotechnies School, Nature had not a more diligent Scholler; and who, to my own knowledge (not in vain) wrought for many years upon this Subject he diſcourſes of.

I muſt confeſs, I never could get a ſight of the Al-

Alchahest perfected by him, whether occasioned by the importunities of Patients for Remedies, whose condition would not admit the tarrying for Medicines of so high a preparation, or his want of conveniencies, being hurried from place to place, I know not, yet have I seen and known him, possessor of several Magisteries, and not many Months before his death,

death, I knew him Maſter of a mercurial Medicine, whoſe effects were ſuch, That it merited the name of an Arcanum. *Had he lived, I know not what greater proofs he might have given of the certainty of ſuch an univerſal Solvent. His Arguments deduced from thoſe hints the moſt noble* Helmont *gives, are conſiderable, if duely weighed; and the true ſearch-*

ers

ers after Truth may receive no ſmall Light from him; for my own part, I have no reaſon to repent my Labours, and time ſpent in this Study, Nature being very Grateful to her diligent followers. From this Fountain have I gain'd a Salt, which diſſolved in Rain Water, & being amalgam'd with another Metal, this being cauſed to boil in a Sand Furnace for the ſpace

ſpace of two hours the Amalgame was diſſolved into a Liquor, with as much eaſe as Sugar diſſolves in Water. This I did in the preſence of two Friends, no mean Artiſts. Therefore not to be impoſed upon, with which Medicine, my Menſtruum *being ſeparated from it, and further operated on, I cured deploracle Poxes, &c. I ſhall forbear to diſcourſe any further, what other*

other medioaments I have made by the help of good Dissolvents, resolving, if God spare me life, to put forth Pyrotechny Triumphant, *which the Author, had he lived, intended to do, which will be an Explanation of his Pyrotechny Asserted, and Explication of the History of Nature, comprehended in those Subjects.*

Liquor

Liquor Alchahest, &c.

I am come now to the diſcovery of the great Circulate, or immortal diſolvent of *Paracelſus*, and *Helmont*, not laying here the foundation of its Uſe and Excellency, which I preſume is ſufficiently believ'd in the World already, who had rather now hear tidings how it may be attain'd, then be tantaliz'd with a large En-

comium of its worth and value. I elſewhere taught its Nature, Nativity and Efficacy, although briefly. I ſhall here come to a more large handling of it, yet with caution as well as candor. It is (as I ſaid) a Spiritual Salt, or Saline Spirit, which by reaſon of its tranſcendent purity, cannot be corruptively diſſipated, and not finding any body ſo noble (at leaſt more noble) then it ſelf; diſdains to be wedded unto any, nor is it capable of a diverſe ferment from it ſelf, and ſo not liable to tranſmutation: the knowledge and preparation of it, is the work

of

of moſt abſtruce Philoſophy, the hope and crown of the *adepti*. O immortal Ens or Liquour! which penetrates all bodies, and perfectly reduces them to their firſt Ens or matter, without any loſs of virtue, or pondus, but remains in number, weight, and meaſure, the ſame after a 1000 times acting upon bodily concretes; only one conquers and ſubjugates it, and is in it ſelf deſtroyed in its deſtruction. It is vile and yet precious, it coſts nothing, every man hath it, the poor as well as the rich; *Adam* carryed it with him out of Paradice, it is moſt

ſecret in *Microcoſme*, moſt potent in the *Macrocoſme*; it deſtroys and conquers all bodies, and ſubjugates the moſt rebellious nature. 'Tis the product of Urine, then which nothing more common to come by, nothing more difficult to work on, well therefore ſaid *Helmont*, that its preparation was moſt tedious: And moſt truly wrote he of ſuch as contemn ſo vile and ſordid a thing, and diſdain to learn by the fire what its contents are, *That true Wiſdom doth and will deſpiſe them.* For the plainer unfolding the myſtery of its nativity and preparation, I

ſhall

ſhall recite my own broileries, how I hunted after it, and how after many years ſearch, and and infinite errors, I at length attained it, if there be any thing deſerving imitation in my example, follow it, and perhaps (God bleſſing your ſtudies, labours & watchings) you may at laſt attain your deſires, as I, through the undeſerved mercy of God, at laſt attained mine. I had not been long converſant in the writings of that noble Phyloſopher; but I ſoon (from ſome of his expreſſions) gathered a ſtrong preſumption, that Urine was the ſubject. Eſpecially from

that place in his *Trac. de Lith.* where he thus ſpeaks, *Eſt in Natura univerſi*, &c. There is in the whole nature of the Univerſe, but only one fire, (which is our conſuming *Vulcan*) and ſo likewiſe there is but one only Liquor which is of power to diſſolve all ſolid bodies into their firſt matter, without being its ſelf in the leaſt changed or weakned in its virtue; which thoſe that are adept know and can teſtifie. But in the activity of other Spirits, the diſſolvable bodies can never radically mix themſelves with the diſſolving Liquor; and therefore, though they

they are corroded, yet is not this to be eſteemed an intire diſſolution, for every acid Spirit (being corroſive) by corroding another body, is coagulated, and in a manner fixt, and becomes tranſmuted into the form of a condenſed Salt, not that the body, which (without alteration) endured what the pontick Spirit could work upon it, acts any thing towards its coagulation, but it ſelf by its proper corroſive activity, is Coagulated of its own accord. Thus far *Helmont* in that place, who elſewhere ſpeaking of his examination of all Salts, by way of Analyzing them, found

by all trials poſſible, that their Spirits were ſtill acid, except only Alcalizate Salts, and thoſe of the Eſſential Sulphurs of vegetals. The Spirit of Mans Urine, notwithſtanding, was neither Acid nor Alcalizate, but meerly Saline, alſo the Spirit of the Urine of Beaſts. Hence I concluded, that in one of theſe two the Immortal Liquor muſt find its primitive original, having on good reaſon, excluded all acid Spirits; (and by conſequence the Spirits of all other Salts in the World) Nor was the controverſie long deciding between Alcalizate and

and Urinous Salts, conſidering the words of *Helmont:* when (ſaith he) I diſtinguiſhed between the ☿ies, and the Salts and ☿s of *Concretes*, by an analytical reſolution of them, I wondred at the ſluggiſh, inactive nature of the ☿ial compared to the dignity and excellent activity of the other two principles (to wit Sulphurous and Saline) Moreover I found, ſaith he, thoſe Salts more dull and languid, which partaked of the nature of ☿, but of Acalizate Spirits, and thoſe of Eſſential vegitable Sulphurs, he ſaith definitively, that their ſaline Acri-

Acrimony is fat and Sulphurous, nor eaſily or ſpeedily reducible into Salt, unleſs by a tedious inverſion of their whole ſubſtance; whence I obſerved, that Alcalyes were not to be volatized (duely and truly) but by means of eſſential vegetable Oyls or ♎s. Secondly, That being volatized, they retained their Sulphureous fatneſs a long time, till by a tedious inverſion of the whole ſubſtance, the Sulphureous nature was turned into a Saline. Thirdly, Yet (even then) thoſe ſaline Alcalizate ſpirits could not give the immortal Liquor, becauſe Mere-

Meretriciouſly addicted to wed any ſubject, and by diſſolution thereof, to be reduced into a Coagulative volatile Salt, as *Helmont* expreſly teacheth in his *Tract. de Feb.* as alſo in his *Tract. de poteſt Medicam*, his words are theſe, *If*, ſaith he, *you cannot attain to the* Arcanum *of our Fire, learn* (*as a* ſuccedaneum *thereto*) *to make Alcalyes volatile, and with their Spirits perform your diſſolutions; which, although they leave their diſſolved Bodies* (*when digeſted in our Stomacks*) *yet have they by their Diſſolution of, and Coagulation upon them, borrowed*

ſo

ſo much of their virtue, as by it to be able to overcome moſt Diſeaſes. And in another place he ſaith, *If Spirit of Salt of* Tartar *diſſolve Quick-Silver, Silver, Unicornes Horn, Crabs Eyes, or any other ſimple; it will cure (not only all Feavours) but moſt Diſeaſes indifferently.* And without making diſtinction; not that I expect the Quick-ſilver, Silver, &c. ſhould paſs with the Spirit into the Veins; but it is ſufficient that the Alcalizate Spirit is by means of theſe Bodies, reduced into the nature of a Volatile and Coagulable Salt; and in the Sto-

Stomack being firſt digeſted, (as other Meats are) it it paſſeth into the Meſeraicks, being carried thither by the Urine; and in its paſſage reſolveth and looſneth whatever obſtructing filth it meets with, by virtue of its Exotick qualities, borrowed in diſſolution, from the bodies whereon it was coagulated. And in his *Tract. de poteſt Med.* ſpeaking of Alcalyes, I perceived or felt (ſaith he) that they are utterly void of all ſeminal power, or properties, and have only a Saponary, Abſterſive, and reſolving nature, wherewith they are contented;

ted; except they be made volatile, and then I was ſenſible that they re-aſſumed Balſamick ſeminal Vertues, and the radical principles of theſe concretes (by whoſe volatile ☥s they were revived and made volatile.) But adds, I 'was ſenſible how eaſily theſe 'volatile Alcalyes are tranſ-'muted into new and various 'forms, ſince they unite moſt 'readily to any Bodyes, and 'wed therewith: acting ac-'cording to the native diſpo-'ſition of the Bodyes, to 'which they are thus conjun-'ctively aſſociated. By theſe teſtimonyes of this noble and moſt

moſt acute Phyloſopher, whom I felt underſtandingly, having firſt often read him, and ſeriouſly conſider'd his words, I was wholly confirmed in my opinion concerning Urine, as the only ſubject in which this ſecret Liquor was to be ſought and attained. Which opinion of mine was dayly more and more ſtrengthned by ſeveral expreſſions of his concerning this ſubject, one of which I recited before, namely, That Wiſdom did (and for ever will) deſpiſe all ſuch who think ſcorn to learn by the fire what the contents, nature, and properties of

Urine

Urine are, how ſordid and contemptible a thing ſoever it ſeem and appear to be. Therefore in his Tract. concerning the ſix digeſtions in man, he uſeth this expreſſion concerning the Salt of Mans Urine, that in the whole ſyſteme of the Univerſe it had not its fellow or peere. Neither Sea nor Fountain Salt, Salt *Peter* or *Gemme*; In a word, not any natural *S*alt whatſoever, nor yet the *S*alt of the Urine of Beaſts, was comparable to it. The ſame he affirms in his *Tract. de Lith.* And inſtances in the Urine of a Horſe, which he found far to

to fall ſhort of the dignity of Mans Urine, not having in it, or by any preparation, yielding that noble Spirit, which in Mans Urine was to be found, which Coagulated Spirit of Urine in an inſtant, not into a fixed body, but an Ætherical ſubtle, ſpiritual Salt, then which nature hath not a more ſpiritual penetrative Creature; of the Salt of Urine he before ſaid, That he knew not if or no the whole World afforded any thing of a more ſubtle nature: comparing which with that Paragraph concerning the Immortal diſſolvent in his *Tract. de Medicam poteſt*: he

calls it the higheſt and moſt noble of Salts, which hath attained its utmoſt pitch in nature of ſubtilty and purity, penetrating all things, and is the only agent in the World, which acting upon Bodyes, remains always immutable, and with eaſe reſolves all things, and brings them into ready obedience, liquefying and (at the ſame time) volatizing them, as Snow is melted in warm water. I obſerved, I ſay, in the works of this Philoſopher, the Liquor Alchaheſt, and the Circulated Salt of *Paracelſus*, otherwiſe called the greater Circulate,

were

were Synonimous, and indifferently uſed to ſignifie this fire of Hell, or immutable diſſolvent; and where is it to be found but in that ſubject whoſe Spirit is even ſaline, never Acid or Alcalizate? Not without cauſe therefore (by way of incouragement) he thus allureth the ſtudious ſearchers of truth; ſeek (my Brethren) and as many of you as are ſedulous and diligent ſhall find truth ready to meet you with open arms, to embrace you, and crown your ſearches with unſpeakable joy. Firſt learn to diſſolve the Duelech, or Stone of the Bladder

or Reins, or the Gravel of either, in a Glaſs with a Tepid Liquor, inoffenſive to either Stomack or Bladder, rejoyce, for you are near the great ſecret, then learn to diſſolve the Ludus, and reduce it into a volatile Salt, &c. Now this Spirit or Liquor which will thus reſolve the Duelech, is the ſecond, which is drawn from Urine (putrified by long digeſtion.) The former Coagulating Spirit (of *Aquæ Vitæ* rectified) being ſome dayes before taken away by diſtillation. From the teſtimonyes of this moſt acute and truly adept Philoſopher by he fire,

I ſet my mind to conſider the thing it ſelf, and found it a ſubject of great wonder. My Experience convinced me, that it was an *Anomalous Coagulum*, which being it ſelf a moſt ſubtile Spirit, was yet the Coagulation of other (and none but) Spirits, and thoſe only vinous, for although it ſeems to Coagulate, it deſtroys utterly all acid Spirits, and returns them into Water inſipid, or rather the acid Spirit, attempting by its Corroſiveneſs, to deſtroy this tender Spirit, which is moſt exquiſitely volatile and flying: It the better to defend it ſelf,

assumes the form of a coagulated Body (as Water to withstand the active force of the Cold which would turn it into a Gas, crusts it self by its own action, into an Ice) And so this most fugacious penetrative Spirit, plays under the Maske of a far more fixed (yet totally volatile) Body of Salarmoniack, while the Spirit (to avoid whose tyranny it thus disguised it self) is by its own fretting activity totally destroyed from what it was, and becomes a mere elemental Water: That this Coagulation, and disguised fixation, with a total suspen-

sion

ſion of the acute Urinary odour and taſt, is from it ſelf, and not the acid Spirit (effectively.) I demonſtrate, firſt in that upon any Acidity, fixt or volatile, it will do the ſame thing, and become the ſame Salt, and ſo the acid Calcinate of Vitriol, as well as its acid volatile Spirit will cauſe the ſame ſaline product. But Secondly, were the Urinous Spirit coagulated paſſively, it would be really and actually tranſmuted, and become another thing, whereas the ſame Urinous Spirit (identically and numerically) is (in this action) but veiled under a

Larva, or masked under the diſguiſe of a more fixed body (as Water ſtill remaining the ſame, counterfeits a body of appearing Glaſs, being indeed but the ſame water identically, in the diſguiſe of Ice.) And this the affuſion of a *Lixivium* of Salt of *Tartar*, or any other Alcaly, will eaſily diſcover, when in the twinkling of an eye, or the ſpace of the ſame quickeſt thought, the ſame Spirit of Urine, in the ſame *pondus* & qualities, and with the ſame formal properties, will diſtill over as before, re-aſſuming the ſame ſubtlety of odour, fieryneſs of taſt, being equally Volatile,

tile, coagulating alſo Spirit of Wine, ſpeedily, powerfully, and ſolemnly, as if it had never been coagulated. Whereas the acid Spirit is turned into an inſipid Water; having ſpent it ſelf in vain upon this diſguiſed Body of *Sal Armoniack*. And Thirdly, were the coagulation and ſemifixation actively from the Corroſive Spirit, which is moſt fiery, and in its tumultuous action, cauſeth a ſenſible inſufferable heat to the touch, it could not upon a Spirit moſt exquiſitely hot and fiery, actually imprint that *Lunar Blas*, which is apparent in *Sal Armoniack*:

moniack. For it being in nature and quality hot, and materially and really (although hiddenly) containing the moſt fiery Spirit of Urine, of which a drop in an inſtant will veſitate the Toung or Lips, as powerfully and ſpeedily as the moſt fiery potential cautery; and the Spirit by its moſt acute ſharp odour (arguing the moſt exquiſite heat of it when rectified) being ſo volatile and penetrative, ſcarce any ſtopple can keep it confin'd to the Veſſel which contains it; and ſo piercingly acute, that no humane, or other Animals Organs of ſmelling can long endure

endure its odour, without a threatned Syncope, if not an Apoplexie for the time doth yet ſo powerfully operate by a *Lunar Blas*, that if *Sal Armoniack* be put in an Urinal, or other thick Glaſs, and water poured on it, ſtraightway it cauſeth ſuch an extremity of Cold, as will actually freeze Water on the outſide of the Urinal, yea although ♂, or ♁, or ♀, be ſublimed with it, which are of a hot fiery Nature; And this *Lunar Blas* is inſperable from it as long as it appears in the form of a more fixed Body of Salt, where obſerve by the by, that

Cold

Cold is a real poſitive Ens or Being, and not a bare privation of heat, as the Schools moſt coldly teach. (It is I ſay) a Being which in the twinkling of an eye, can by the irradiating Blas of moiſtned *Sal Armoniack* be ſent through the impervious ſides of a ſtrong Glaſs, ſo as in an inſtant to produce Cold in its glaciating extream, which was not ſo the moment before. Therefore Secondly, this cannot be an impreſſion ſtampt upon the moſt fiery Corroſive; but is done by the activity of the Urinous Spirit upon it ſelf, which it is ſo ſollicited too by the

the excitation of the Corroſive Spirit, as Water actually cruſt it ſelf with Ice, by the Irritation of extream Cold, which otherwiſe threatens ruine to its preſent form of Exiſtence. And Thirdly, By a peculiar priviledge the Creator hath given this Spirit, the moſt Cold *Lunar Blas*, marries it ſelf to this (naturally hot in quality) ſubject, which it influentially imprints on whatſoever it toucheth; ſo ſoon as moiſture (over which the cold Moon by its Light is preſident) is poured on its Body; that the Atomes of Water and Salt do embrace each

each other. Fourthly, no marvell, ſince the Lunar influence (having dominion over moiſture) is the main inſtrument of reducing things to their firſt matter (as is evident in Inke, Broth, Jellies, Fleſh, or Fiſh, once throughly Frozen) that the acid Corroſive Spirits, (which acting their fury upon Bodies, are variouſly coagulated into fixt coagulated Salts, oftimes very Corroſive) are in this action, by a retrograde reduction, brought into mere inſipid Elemental Water: For let the Corroſive Spirit be of what kind ſoever, Acetous, Vitriolate,

olate, Nitrous of Salt Gemme, Sea Salt, or any other acidity, the product of *Sal Armoniack* is ſtill the ſame, as alſo the *Lunar Blas* inhering in it, if not appearing with the ſame countenance at firſt coagulation, yet by ſublimation of the coagulated Salt, the identity is ſoon perceptible; and the ſame reduction of the Corroſive Spirit to inſipid Water, is as well the end of one acidity as another; By which the action of the Spirit upon it ſelf, (not ſuffering a paſſive coagulation from the acid Corroſive) is beyond diſpute, and out of queſtion.

So

So then this is the original and production of *Sal Armoniack* the moſt ſubtle acute penetrative Urinous Spirit, meeting with an acid Corroſive; this ſacks (by a furious aſſault, to deſtroy that; which to prevent, the Urinous Spirit, counterfeits a Body by a *ſpontaneus* Coagulation, which (as more permanent) it oppoſeth to the fury of the Corroſive ſpiritual Acidity. Into this Body the *Lunar Bles* concenteates, and joins it ſelf, dwelling in it inviſibly, yet acting viſibly.

The

The acid Spirit, fretting it ſelf in vain upon this wonderful body, receiving a determination from its Cold *Lunar Blas*, ends in the total extinction of its ſaline ſeminal virtue, and that which in other actings, receives from various bodies, various coagulations, into divers forms of Salts fixed from this counterfeit body (guarded by a *Lunar Blas* (or influence) receives its final deſtruction, and becomes inſipid) Elemental water; thus that the Spirit through itt own activity is exantlated (by a fruſtaneous acting on this larvated body) is from

it ſelf; But that the end of this fury, and excandeſcence, ſhould be the total extinction of its ſaline life, or being, is wholly to be attributed to the *Lunar Blas*, which is intimately and inſeparately wedded to the form of Sal Armoniack; whoſe coagulation into that diſguiſe of a body, is by its own action, on it ſelf, according to an unerring inſtinct by which the wiſe Creator hath injoyn'd it to act.

This I have deſcribed the more at large, that the ſtudious might lay this true relation of this anomalous Generation, as a ſure foundation to work

work upon in the moſt ſecret diſcovery of what only a true mental man will intellectually apprehend, and intuitively behold, with the clear ſight of the Soul or mind. For as there is a *Sal Armoniack* Vulgar, which ſcarce any Fool but knows; ſo is there alſo a *Sal Armoniack* of Philoſophers, which only true elect Sons of Learning know: In the circulation of which, is the perfection of the hope of all true adept Brothers of Art, ſo far as concerns this fire of Hell, which is Fire and yet Water, Water, and yet no Water, Air, and yet

condenſible, not Corroſive, yet the moſt ſharp and perpetual Corroſive: A choice Medicine, cleanſing and purifying Nature, yet the deſtroyer and conquerour of Bodies. But vinous Spirits are actually and actively coagulated by Spirit of Urine, and it ſelf is actually con-coagulated with them, of which coagulation *Helmont* gives not an unlike *Elogium*, to that of the immortal Liquor it ſelf; namely, That it is not made by a bare aſſociation of parts, but a marrying of each to other in the bond of indiſſolveable unity, a production of

of a new Ens, which is a neutral, moſt ſubtle, ſpiritual body, diſtinct from either parent. Here is a ſpiritual body ariſing from two, yet without any diverſity of ferment, for a vinous Spirit is intimate, and centrally one with the Spirit of Mans Urine, by virtue and efficacy of which, it coagulates Spirit of Wine, and is coagulated it ſelf, which cannot happen to any Urinous Spirit, unleſs by the influential power of a vinous; which is the only coagulable object (primarily) of Spirit of Urine. With which, if it meet with any other volatile

latile Spirit, eſſentially united, it coagulates it ſelf therewith, ſo the Oils of Spices, and odoriferous Vegetables, being firſt intimately aſſociated to a Urinous Spirit, are with it coagulated together into one ſpiritual body by rectifi'd Spirit of Urine; and truly, upon ſerious conſideration, the univerſallity of the nature and energy of Urine in its Spirit, cannot ſufficiently be admir'd. For (mediately at the leaſt) there is nothing in the whole univerſe (except the central heart of ☿, and one thing which alone is its compere, the one deſtroying it, the other un-

untoucht by its activity) which is not either by it transmuted into its own nature, or else absolutely destroy'd, and reduced into clear and elemental water.

For demonstrating this, it will not be amiss to take an exact survey, at least briefly of all sublimary Concrete Bodyes. In the Mineral Kingdom, the central heart of ☿, (as was aboveſaid) excepted, all Sulphurs, mettaline and mineral, yea even of ☉, ☾, and ☿ themselves, are by reiterate cohobations, turned into saline Liquors, or Spirits, and they at last return to in-

ſipid elemental Water; ſo all Stones not calcinable by this fire of Hell, are made into Salts, which by oft circulating or cohobating with this Liquor, are volatiz'd, and by addition return at laſt into Water. All calcinable ſtones and ſhells, yield an Alcaly, which being by eſſential Oyls volatized, unite with rectifi'd Spirit of Wine, and are concoagulated by an Urinous Spirit; which ſubtle Coagulum, being by a convenient acidity made into a more abiding bodily Salt, and ſublimed, whatever will not formally abide therewith, is ſe-

parated

parated ſtraightway in form of an *Heterogeneous* Liquor, and by an eaſie art is robb'd of its ſeminal Craſis, and returns to inſipid water. All Animals, their Fleſh, Bloud, and Bones, beſides a Mercurial Liquor (which is ſoon turn'd to elementary water) give a fat Sulphur, and an urinary Salt, if not by immediate diſtillation, yet by a previous maceration by ferment and putrifaction. The *Caput Mort* becomes by the cohobation of our Circulated *S*alt, a mere Salt, and at laſt becomes Water, as all Earths, Stones, or the like, the Urinary Salts being

being purified by rectification, and ſemifixed into a more permanent body by proper Acidities, become a *Sal Armoniack*; which in ſublimation (loſing its Heterogeneityes) ariſes univocally the ſame with other of the ſame kind. The fat by diſtillation is volatized, and by an Alcaly becomes ſuſceptible of union with Spirit of Wine, and conſequently of con-coagulation by an Urinous Spirit, and by aciditys proper is made a *Sal Armoniack*.

The Urine of all Creatures giving a Spirit, is by an acidity made a tractable body of

of Salt, and by ſubliming with other *Sal Armoniack*; what is not made one identically therewith, is ſeparated as Heterogeneus, and by an eaſie art totally deſtroyed. All horns and hoofs, either immediately, or being before buried, yield an Oyle, and an Urinous Salt; and may be handled, as I ſaid before, in the like caſe, of the ſame products of Fleſh, Bloud, and Bones. All Trees by burning, give a fixt Alcalid Mercurial Liquor, a volatile Sulphur, and a volatile Salt in the ſoot, which is plainly and truly Urinous; ſome Spices, Flowers,

ers, Seeds, Barks and Roots of Trees, give an Eſſential Oyle, others expreſt Oyle: at leaſt, all expreſt Oyles by reiterate diſtillations, being rectifi'd and cohobated with Alcalyes, become capable of union with Spirit of Wine, and conſequently of coagulation by, and ſubjugation too, Urinous Spirits; which with whatever will not hold coagulation and ſublimation, is ſeparated as Heterogeneall, and eaſily reducible to inſipid Water. The deſtruction of all acid Spirits (by urinous) I taught before. In a word, whatever in the World is (beſide

ſide the central Nut of $\frac{8}{+}$) is either fixt or volatile, the fixt, either ſaline or not, what is not ſaline, by art is made ſo, and both (by art and pains) become volatile ; and being volatized, are ſoon reduced to Elemental Water, robb'd of all ſeminal virtue ; fixt Alcalyes are volatized, marryed with vinous Spirits ; and coagulable (together with them) by means of Urinous : Oyles become Salts Volatile, and ſo commiſcible with Spirits of Wine, and ſo tranſmutable by Urinous : Vinous Spirits are moſt univerſal, all Herbs, Roots, Barks, Fruits, Honey,

Honey, Suggar, Leaves, Grain-ſeeds, Flowers, &c. yielding (by fermentation) a true vinous Spirit, which (by reiterate rectifications) looſing the qualities of the (*media vita*) of its concrete, is not diſcernable from others, and is (*pari jure*) coagulable in Spirit of Urine, (exquiſitely deflegmed) which being then reduced to a more fixt *Sal Armoniack*, if not by it ſelf, yet by ſubliming (together) with that which is the product of humane Urine, becomes one (homogeneally) with it, and whatever (with it) abides the teſt of ſublimation, in that more

more fixed bodily form, is ever after univocally, homogeneally, and identically the ſame, hath the ſame *Lunar Blas*, and being reviv'd with an (Alcaly, or otherwiſe) gives the ſame coagulating Spirit, which will coagulate Spirit of Wine. Behold here the admirable nature of the Spirit of Mans Urine, how it plays its part among all other Concretes, Spirits, Acetous, Oleagenous, Vinous, Alcalizate, and Urinous; As *Aarons* Rod did with the Rods of *Pharaohs* Inchanters, it devoured them all, either aſſimulating them to it ſelf in matter

matter and form, or deſtroying and reducing them (at laſt) to mere inſipid Elemental Water. Here you have a body at laſt of an admirable product (not Vulgar but Philoſophical *Sal Armoniack*) concerning which, I have very much yet to write, howbeit, my writings will be more knotty then *Apollo's* Oracles, till you learn to diſtinguiſh between *Sal Armoniack* Vulgar and Philoſophical.

The

The unheard of Heteroclyte Doctrin of Sal Armoniack, *both Vulgar and Philosophical.*

IN my Pyrotechny Asserted and Illustrated, which contains the Second and Third part, accounting my vindication of *Helmont*, and Explication of Nature for the first part, being originally in Latine wrote to-

gether, and making with my other Writings but one Volume, I writing of the Immortal Liquor, or Fire, did paraphraſtically interpret that place of *Helmont*. *Ars indagando ſollicita eſt Corpori, quod tantæ puritatis Symphonia colluderet nobiſcum, ut a corrumpente neaquiret diſſipari, ac tandem ſtupefacta eſt Religio, reperta latice*, &c. To which place, I ſhall remit the Reader, for what is there ſpoken too, not intending here a repetition, but a further illuſtration of things more briefly or obſcurely diſcourſed of there. I obſerved it to be a Body, which

which Art was ſo inquiſitively ſollicitous to find, but ſuch a one, as might play with us or make us ſport (*colluderet*) by its harmony of ſo great purity, as not to be capable of diſſipation, by means of any corruptive agent or inſtrument; ſuch play or ſport is more pleaſant to a true Artiſt, then the Lords of the *Philiſtins* could have expected from *Sampſon*, yet this pulls down, and deſtroys as he did, (not Houſes) but the moſt ſolid compact bodies; and Champion like maintains its ground, although very few Gallants and Ladies have that happy-

neſs to ſee the prizes plaid by this Anomalous Combatant. This body I there forbore to diſcover, except myſtically and parabolically; but here I ſhall plainly enough, to a Son of Art, diſcover the ſame, It is as I ſaid, a Body of a Spiritual indeſtructible *Salt*, in plain terms, it is the Salt of Humane Urine, or *Sal Armoniack*, not Vulgar (the product of Urine, Soot, and Sea-*Salt*) but Philoſophical, to which the Vulgar is related, as ☿ Vulgar, is to the ☿ of the Philoſophers. The queſtion now will be how this *Sal Armoniack* Philoſophical

is

is made, which I think I have ſufficiently declared to a Son of Art; but I ſhall be a little more plainer and candid in my diſcovery, That moſt acute ſubtile penetrative Spirit of Mans Urine, by the help of another *medium*, not of a diverſe ferment from it ſelf, but centrally one I ſay with it, muſt be united to an *Acidum*, not Corroſive, *ſed naturæ ſuæ gratiſſimum*. This *Acidum* muſt be equally volatile with the Salt of Urine, before it can be Married or United intimately with it. Then by often Circulations it attains that height of purity to be entituled

tituled *Ens ſalium, ſummum ſalium & fœlicissimum.* After all this, I muſt conclude with that ſaying of the moſt excellent *Helmont* in another caſe, *Chap. de Feb.* ſpeaking there concerning the *Aurum Horizontale*, *Tametſi paucis abſolvi ſecretum quod medicum nobilitat iſtudque paraſſe pro primo vice ingentis operis eſt pendetque directio a manu ejus qui dator eſt omnium donorum bonorum.* So I may well ſay in this, although I have diſcover'd the matter more plainly then any other, yet when attained, the way of working with it, is not eaſie, but depends from his

his teaching who is the giver of every perfect gift; to whose Tutoridge I leave the honest inquirer and searcher after Truth.

Carbones emunt atque vitra,
Dii vero ſuderibus vendunt Artes.

FINIS.

ERRATA.

PAge 4. r. in the Microcoſme, p. 9. r. Sulphureous, *idem* p. 10. p. 17. for Urine r. Wine, *idem* for Ætherical r. Ætherial, p. 19. for even r. ſver, p. 20. for the r. he, p. 32. for ſacks r. ſeeks, p. 39. for ſublimary r. ſnblunary, p. 43. for Alcalid r. Alcaly.

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